

A lowly effort to rid the mistakes found in giving divorce

Save yourself and others from three divorces

In addition

Also give the right to divorce to women as well

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### **Dedication**

My blessed mother - *Najma Parveen* - sadly passed away on the 12th of *Rabī' al-Awwal*, 1440 AH.

May *Allāh* Almighty grant her and all of the Muslims who have passed away a high station in *Jannah al-Firdaws*. May He accept.

## Allah's Name to commence with, the Most Kind, the Most Generous

### Introduction to the book

My book 'Save yourself and others from three divorces' as well as 'Give the right of divorce to women also' is in your hands. In this are four booklets, in relation to there being four letters in the word *Talāq* (ط ل ا ق) [i.e. divorce], which is apparent from the name itself.

One purpose of this book is in fact to save the Muslim nation from three divorces because in terms of Islamic Law, it is enough to give or receive just the one divorce. This benefit of one revocable divorce remains that the husband may revoke i.e. take the divorce back during the '*Iddah* [i.e. waiting period] at anytime. And if the waiting period passes by, he can still remarry whenever he wishes to during his lifetime with the consent of the woman without any *Halālah*<sup>1</sup>. If he does not wish to remarry, even then a woman exits [the contract of] marriage with just the one divorce; she may marry wherever she wishes to without being divorced thrice.

As per Islamic Law, it is not necessary to give or ask for three divorces. But in this day & age, the majority are entangled in this ignorance; they think only three divorces is a complete divorce. And when they end up giving three divorces simultaneously out of their own ignorance and it results in the annulment of the marriage, then they go from one Islamic scholar to another and make all sorts of excuses and so-called justifications in order to settle their life again. When they come across only one answer from everywhere: that your wife has become *bā'inah mughallazah* [forever unlawful] from the three divorces; she is no longer lawful for you without a legally Islamic *Tahli* [i.e. *Halālah*] - then in the end, they remain sad, regretful, and tearful.

The second purpose [of this book] is for women to be made aware that Islām actually gives them the freedom to marry whomever they desire whenever they want with whomever they want, according to their own will, appointing whatever amount they wish for their dowry for their own selves, alongside this if they wish, also gaining the choice of having one *bā'in* divorce via a conditional *Nikāh* so that - *Allāh* forbid - if the matters results in the unfortunate consequence of divorce and there is no other way, so in said case, a woman would not have to constantly go back and forth to courts for *Khul'a* or dissolve & annul the marriage. When matters become unbearable, then instead of whinging, bitterly weeping and crying, becoming tearful, and telling people about one's own story of sadness, she herself should give the divorce sat at home in the form of one *bā'in* [irrevocable] divorce in accordance with Islamic Law, removing herself from the marriage and freeing & ridding herself from this worry.

The topic of the first booklet is 'Give one divorce instead of three' - the specific speech that is to take place in the U.K. level divorce conference in written form was presented in this, in which multiple perspectives of divorce were discussed.

In the second booklet - 'The method of divorcing' - the method of giving an *Ahsan* divorce [divorcing in the best manner] has been mentioned, the benefits & advantages of giving one divorce instead of three, '*Iddah* [waiting period] alongside a look at the harms of giving three divorces instead of one, *rujū'* [revoking] and Islamic teachings regarding *Halālah*. Also, admonishing from *Qur'ān* & *Hadīth* of the mistakes that occur nowadays in regards to giving divorce, as well as efforts having been made in making the mindset to avoid such.

At the start of the third booklet - 'A woman can also give divorce as well' - it has been proven from *Qur'ān*, *Hadīth* and the statements of the noble Muslim scholars of Islām that giving a woman the right of giving a divorce is not contradictory to Islamic Law. Moreover, this is of great need and importance in today's day and age. Then there has been a detailed discussion regarding column number 18 on the *Nikāh* [marriage contract] form in Pakistan, and it has been mentioned how this form should be filled so that a woman can be given the choice in terms of both the law of

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<sup>1</sup> the female marrying another male, consummating the marriage, then divorcing and remarrying the first husband.

Islām as well as the law of the land as well. After this, a unique manner of performing Nikāh [marriage] has been mentioned due to which both the husband as well as the wife has the right of divorce. The difference between *Khul'a*<sup>2</sup> and *Faskh* [annulment & dissolution] as well as the conditions of annulling and dissolving the marriage have been mentioned towards the end of the book so that the women who did not undergo *Tafwid al-Talāq* [i.e. gain the right to divorce] from their husbands and now have to go through the procedure of the courts, etc. in order to divorce, how can they therefore attain a divorce from an Islamic perspective.

In the fourth booklet - 'Islamic teachings regarding divorce', part 8 of the chapter of divorce from *Bahār-e-Sharī'at* has been summarised so that the respective female individuals who read this book can attain the basic information regarding divorce, there may be a further increase in the fulfilment of their knowledge, and they may become cautious regarding divorce. Then, for further information, they should refer to the respected Muslim scholars of Islām or read part 8 of *Bahār-e-Sharī'at* in full in order to attain complete information regarding divorce.

One supplicates in the Lofty Majestic Court of *Allāh* Almighty that He - the Creator and Owner - bestows the honour of acceptance of this lowly effort of mine in His Pure Majestic Court through the means, medium blessings, and sake of His Beloved, the most noble of creation, the intercessor of nations, the king of Arabs and non-Arabs ﷺ (salutation, peace & blessings be upon him, his family and Companions) - and of his whole household and all the blessed Companions - may *Allāh* Almighty be pleased with them all, and grant acceptance of this book amongst the blessed Muslim scholars and general public of the *Ahl al-Sunnah*.

May it be a means of success in the afterlife for myself, my blessed teacher - the dear and respected *al-'Allāmah Riyād Ahmad al-Sa'īdī*, my parents, brothers and sisters, wife and children, all of my family & relatives, and all Muslims.

Please accept, please do accept, O Lord of all the words - for the sake of the honour of the Noble Prophet, the devoted, loyal & truly faithful guardian ﷺ (salutation, peace & blessings be upon him, his family and Companions)

Well-wisher of the *Ahl al-Sunnah*,  
*Shāhid al-Barelwī*, U.K.

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<sup>2</sup> This is where a wife can initiate divorce and she would thereby return the dowry to the husband.

### Give only one divorce instead of three

(The written bouquet of the special speech of the U.K. level divorce conference with the necessary and required changes is presented)

All praise is due to *Allāh* Almighty

Salutations, peace & blessings be upon the Leader of the Messengers

After this (praise & salutation);

So, I seek refuge in God from the accursed Devil

God's Name to commence with, the Most Kind, the Most Merciful

Peace & blessings be upon you, O Messenger of *Allāh*

And upon your family and your Companions, O Beloved of *Allāh*

Peace & blessings be upon you, O Prophet of *Allāh*

And upon your family and your Companions, O Light of *Allāh*

The issue is that the level and amount of misconceptions & misunderstanding has increased in so many matters so much, so that people have regarding this incorrect method as the religion, and there is so much ignorance in the matter of divorce, to the extent that sometimes after having listened to the questioner who has had to face the matter of divorce, it can be understood as crying tears of blood as to what has happened to our society that such an action was done in the presence of a Muslim scholar of Islām thinking of it to be solely in the religion...

The *Sunnah* of *Nikāh* [blessed Prophetic practise of marriage]!

This was regarded as a religious matter and done so accordingly in line with Islamic Law. But it was broken all of a sudden in such a way that is totally against and contradictory to Islamic Law, and the harm of it is in both this world and the next [i.e. this life and the Hereafter]. What happened was that the divorce that was given during the era of ignorance; it is stated in *Tafsīr*:

Divorce twice, that divorce is up until two - such a divorce which can be revoked is until twice - it is stated in its *Tafsīr* that there was no limit of divorce during the era of ignorance, people would give one divorce; when the '*Iddah* [waiting period] was about to finish, they would take it back.

*Rujū'* - revoking [taking back] - is the husband verbally saying 'I have done *rujū'* [revoked/taken back].' If he has not verbally done so but had intercourse with his wife, then the Muslim jurists of Islām have even stated that this is also in place of *rujū'* [revoking/taking back].

So, what did they used to do? When '*Iddah* [the waiting period] was about to finish, they would do *rujū'* [revoke/take back] - once, twice, thrice, four or five times; according to them, there was no limit. Divorce would only be considered when one divorce had been given, '*Iddah* [waiting period] having fully completed and there being no *rujū'* [revoking/taking back] - only then would it be deemed as divorce.

In the blessed era of the Noble Messenger - peace and blessings be upon him, his family and his companions, a female companion - may *Allāh* be content with her - presented herself in the blessed court of the Noble Messenger ﷺ and requested, 'O Messenger of *Allāh*, my husband threatened me saying that "I will divorce you, when '*Iddah* [the waiting period] will be about to finish, then I will do *rujū'* [i.e. revoke/retract it]. I will continue to annoy you in this way and you will never be free."

Upon this, *Allāh* Almighty revealed some verses of the Holy *Qur'ān*; these very verses of *Sūrah al-Baqarah*:

{الطَّلَاقُ مَرَّتَيْنِ-فَإِمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيجٍ بِإِحْسَانٍ-}

{This (revocable) divorce is up to two times; (women) must then be taken back on good terms or released with kindness.}

[al-Baqarah; 2:229]

And the following blessed verse in this is,

{فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ}

{If he then divorced her a third time, so she will not be lawful for him now}

[al-Baqarah; 2:230]

{حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ}

{Until she lives (as a wife) with another husband.}

[al-Baqarah; 2:230]

This is the full complete method. You have just heard from the respected scholars, people already know this anyway: my topic was for a person to give one divorce instead of three.

This is the topic I chose, and it is also mentioned on the posters as well.

Meaning, when there is no other choice, when the matter has reached the unfortunate conclusion of divorce, when one is left with no choice, then how should divorce be given - this is the topic of today. Where is this mentioned? This is mentioned in the Holy *Qur'ān*, in *Juz* [part] number 28, the name of the *Sūrah* is *Sūrah al-Talāq* [i.e. the name of the chapter is the chapter of divorce - this is a whole chapter on the topic of divorce], it contains 12 verses, and the method of divorce has been mentioned in the very first verse of this chapter. However, the Muslims of today maybe forty, fifty sixty years of age but they do not know what the correct Islamic method of giving divorce is. Just as the dear and respected, *al-'Allāmah Zafar Mahmūd al-Mujaddidī al-Farāshwī* made it clear that this is the first time in forty one years he has seen a divorce conference in the U.K. and participated in it, so this highlights our priorities, shows us where our priorities actually lie, tells us that our thinking - our scope - is limited. Meaning, the only matter discussed is the excellences and virtues of *al-Ghawth al-A'zham* - the great *al-Shaykh 'Abd al-Qādir al-Jīlānī* - upon whom be mercy; no other topic is mentioned. Likewise, the same case is for the other days that are commemorated including the *Mawlid* - it is also my personal experience that whenever the blessed month of *Rabi' al-Awwal* arrives, we only speak of the permissibility of commemorating the *Mawlid*; regarding what I have conclusively stated, there is a need to bring about change in this.

Our young ones - such as the dear and respected, brother *al-Shaykh Asrār Rashīd* - has mentioned that we need to provide our people with a proper Islamic environment, not a Pakistani or Indian environment.

Islamic is a natural religion, the system of Islam was made by always considering the needs of people; if we ourselves implement an Islamic environments in our very own homes, then - *Allāh* Almighty willing - we will no longer have such worries and difficulties.

So, *Allāh* Almighty has stated in *Sūrah al-Talāq* [the Chapter of Divorce],

{يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ}

[al-Talāq; 65:1]

My master, *A'lāhadrat*, the Imām of the *Ahl al-Sunnah*, *Mawlānā al-Shāh al-Imām Ahmad Ridā Khān al-Barelwī* - upon whom be mercy - has translated this in *Kanz-ul-Īmān* as so;



*{O (Beloved) Prophet! (Tell the believers) when you people divorce women, so divorce them (when they are in the state of purity, with one divorce) at (the start of) their prescribed period, and keep (an accurate) calculation of their 'Iddah (i.e. waiting period).}*

There are two things in that when the matter reaches the unfortunate consequence and stage of divorce, there are also some ignorant people in our society who totally ignore and reject divorce itself; their thinking and mindset is that 'there is no choice in life except for one wife.'

This is totally against and contradictory to Islām, I am requesting with full responsibility in the presence of such respected scholars that there is a very beautiful example mentioned in the Holy *Qur'ān* - only one blessed Companion is actually mentioned by name in the Holy *Qur'ān*;

The occurrence of the respected *Zayd* - may *Allāh* be pleased with him - is mentioned in the Holy *Qur'ān*, in *Sūrah al-Ahzāb* [the Chapter of the Combined & Joint Forces], in verse number thirty seven [33:37]. The respected *Zayd* - may *Allāh* be pleased with him - was the adopted son of the Noble Messenger ﷺ, people greatly respected him, he was very righteous and pious. The Noble Prophet ﷺ married him off to the respected *Zaynab* - may *Allāh* Almighty be content with her. However, there was no mutual understanding between them both, despite making efforts and trying to understand and agree with each other in a mutual manner, it was not the case.

There are rulings in the entire blessed verses and other places as well but the point towards which I wish to divert your attention is that the respected *Zayd* was granted permission by *Allāh*, he gave the divorce, and later on when 'Iddah [i.e. the waiting period] of the respected *Zaynab* - may *Allāh* Almighty be content with her - had completed, this very same *Zayd* who was her husband previously presented himself to her with a message of the proposal of marriage to her on behalf of the Noble Prophet ﷺ upon his command with absolute and utmost respect with his head bowed down. It is stated in *Tafsīr* [Qur'anic commentary & explanation] of the head being bowed down and passing the message on - this is a practical demonstration of the following;

{فَإِمْسَاكِ بِمَعْرِوْفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ-}

*{(Women) must then be taken back on good terms or released with kindness.}*

[*al-Baqarah*; 2:229]

That if a person is to leave their wife, then they should not do so in such a manner that entails removing them from one's home out on the street and beating her up as well; no no no, absolutely not. If one is to leave her, then one is to do so with kindness i.e. in the best manner. What one is meant to do first is to try to compromise.

If not then,

{وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا-}

*{And if you fear a dispute between husband and wife, therefore send a mediator from the man's family and a mediator from the woman's family}*

[*al-Nisā'*; 4:35]

One should try to gather the family members - amongst the family members, a fair & just person from the female's side should be selected and the same from the male's side; they should both sit, listen to both the husband and wife and try to reconcile them. If so, then great. If not and they [i.e. both the husband and the wife] fail to understand

and as a result are unable to fulfil each other's rights, then no problem. As for the saying of divorce is undesirable, this is when it is without reason. When there is an actual valid reason, then not giving divorce is actually a cause of pain and harm. It has now become a worry - it has caused

life to become a misery, life has now become miserable, and all of their happiness has become destroyed, then Islām permits one to divorce; it is permissible to do so.

When one has no choice, so those people who say that one needs to go to another village and divorce over there so lest the punishment of *Allāh* is sent down. One should show the occurrence of the respected *Zayd* - may *Allāh* be pleased with him - in the *Qur'ān*; this is not some kind of story or tale.

The reasoning for explaining is that when the matter has reached such a point, then what does *Allāh* command to do? He commands for one to keep the count in terms of their 'Iddah [waiting period] as divorcing a woman in the days of impurity - during the days of menses - is a sin; revoking is necessary.

A judicial error occurred from the dear & respected '*Abdullāh Ibn 'Umar* - may *Allāh* be pleased with them both; these rulings had not been revealed at such time - he had divorced his wife during her menstrual period. The dear & respected '*Umar Fārūq A'zham* - the second Caliph of Islām; may *Allāh* be pleased with him - posed this question when presenting himself in the blessed court of the Beloved Messenger ﷺ; the aforementioned blessed verse was revealed that is the first blessed verse of *Sūrah al-Talāq*.

*Allāh* Almighty has commanded that divorce be given during the days of purity; one is not to divorce during the days of menses. However, one should always keep in mind that divorce is also valid during menstrual bleeding, it will be counted, so one would have to do *Rujū'* [i.e. retract], for which the Noble Prophet - countless salutations, peace and blessings be upon him - has stated, 'Do *Rujū'* [i.e. retract].' The very reason was that the divorce had been enacted, but because it was one [divorce], he was a blessed Companion - not some ignorant sinful person who would give three simultaneously; he gave only one. What was the benefit? He retracted, he had the choice to retract, he retracted. Then the Noble Messenger - countless salutations, peace and blessings - stated - these are words of *Sahīh al-Bukhārī* - to refrain yourselves from them; when the days of purity arrive, then before having intercourse, divorce once. The word of one is not present - however only the word divorce is present; what does this mean? Give only once divorce.

I will complete [the recitation of] the blessed verse, then you will further understand. After this, it states,

{وَاتَّقُوا اللَّهَ رَبَّكُمْ-}

{And (O Muslims) fear Allāh, your Lord}

[*al-Talāq*; 65:1]

{لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ}

{Do not banish them from their (husband's) homes}

[*al-Talāq*; 65:1]

This explanation is what is after divorce.

{وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ-}

{Nor should they leave themselves during the 'Iddah period unless this that they commit any open indecency (i.e. fornication, or theft, etc.).}

[*al-Talāq*; 65:1]

{وَتِلْكَ حُدُودُ اللَّهِ-}

{And these are the limits of Allāh}

[al-Talāq; 65:1]

{وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ-}

{And whoever transgresses the limits of Allāh, indeed he has done wrong to himself.}

[al-Talāq; 65:1]

The meaning is that if someone gave a divorce during the days of impurity, he has oppressed his own self because he has earned sin, and the result [and recompense] of sin is punishment and the punishment of Hell, and likewise Fire.

Today's speech is not to divorce thrice nor twice; to divorce thrice simultaneously is sinful and impermissible. In some books, the word Harām - unlawful - is mentioned, but [all] three occur, just as the Muslims scholars of Islām have mentioned in front of you. So, this is the Holy *Qur'ān* teaching us not to divorce thrice. Furthermore, one is not to divorce during the days of impurity - what does it mean? It means to divorce having pondered and contemplated. There is a saying in *Punjabi*:

...

Think before you speak

Think before you speak

This is a religious matter

This is not your law - this is not some family matter.

Do whatever you like?

No, no! This is Islām, you are Muslims, you have made a commitment.

I will obey the commands of *Allāh* Almighty and commands of the Holy Prophet ﷺ - you must abide by the Law of Islām.

Look at how much we abide by the law of the land - there is a speed camera coming up, we slow down; we are scared of lawfully scolding our children without right out of fear of the police. There is a scare, there is a fear. It should be so as well, I am not saying that a person should speed up and get banned due to getting points on their driving license; this is not my message. My message is that just as we learn the law of the land, do we not; we ask friends, do we not. Likewise, if we have some religiously Islamic worry, then we should ask from the Muslim scholars of Islām. If we can please ask. We should also ask Islamic scholars before divorcing, we should ask from the respected scholars of Islām.

The respected and highly-ranked scholar of *Islām*, *al-'Allāmah Shaykh al-Hadīth & al-Tafsīr, Ghulām Rasūl al-Sa'īdī* - upon whom be mercy - has left by writing such a statement in *Tafsīr Tibyān al-Qur'ān*, I read the day before yesterday, be assured, I feel this sentiment. He states that 'Thirty eight years have passed, people are coming and divorce thrice, then they say to the Muslim minister of religion [*Molvi/Imām*], 'Please do something.' What can the minister of religion do now.

It is the Islamic legal verdict of the Holy *Qur'ān*,

{فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ-فَإِنْ طَلَّقَهَا}

{If he then divorced her a third time, so she will not be lawful for him now until she lives (as a wife) with another husband. If the second husband then divorces her}

[2:230]

{فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا}

{so it is no sin for these two (i.e. the woman and the first husband) to reunite (by marriage)}

[2:230]

Moreover, it is a condition,

{إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ-}

{if they think that (now) they will adhere to the limits of Allāh.}

[2:230]

It is not as so. There is a misuse of this word of *Halālah*, people should be fearful, people should be fearful of *Allāh* Almighty that this is not the Islamic verdict of any scholar - it is the legal verdict of the Lord of all the worlds in *Sūrah al-Baqarah* and it is the Law of *Allāh* Almighty.

Here, I would definitely like to say something in the centre of the media that here the following words have been used,

{فَلَا تَحِلُّ لَهُ}

{so she will not be lawful for him}

[2:230]

As he made the mistake.

It is further mentioned,

{حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ-}

{until she lives (as a wife) with another husband.}

[2:230]

She can come back. If she does not want to come back, nobody can force her. The Holy *Qur'ān* has not forced her; the Holy *Qur'ān* has not encouraged her; the Holy *Qur'ān* has not declared it religiously necessary for her that she is to do so, that she is to marry another man, then ask for divorce and then to return to the initial first husband. The Muslims scholars of *Islām* mention that this is not necessary for a woman. She does not have to. Moreover, I say that she should not; the one who did not have a care in the first place, how will he have a care the second time round. Habits cannot be changed [i.e. a leopard can never change its spots] - a snake will only bite; it will never be your friend. So, a Muslim woman, a Muslim sister - *Islām* is not forcing her to do *Halālah*. However, if the conditions are met, there is a proper procedure for it; if this is found, then one is permitted. Even in this people make a mockery; why do people make a mockery out of this? Once again, Pakistani culture; this is not an Islamic culture.

There is a female *Sahābī* i.e. a *Sahābiyah* - may *Allāh* be content with her; there is a matter regarding her that in which one must keep positive thinking with the utmost respect, in the

presence of the dear respected Muslim scholars of Islām. The dear and respected *Asmā' Bint 'Umayy* - may *Allāh* be content with her; she was married to three different blessed high level Companions<sup>3</sup>. *Shaykh al-Hadīth al-'Allāmah 'Abd al-Mustafā al-A'zhamī* - upon whom be mercy - has written regarding her in his book *'Ajā'ib al-Qur'ān* [Quranic wonders] that her mother [*Hind Bint 'Awf*] is the most superior & grandest mother-in-law because one sister of hers [i.e. of Lady *Asmā'* - may *Allāh* be content with her] was married with the Noble Messenger - may countless salutations, peace & blessings be upon her [i.e. Lady *Maymūnah* - may *Allāh* be content with her]; this Lady *Asmā'* - may *Allāh* be content with her - was the mother of *Muhammad Ibn Abī Bakr*<sup>4</sup> - may *Allāh* be content with her.

The esteemed *al-'Allāmah Nizhām al-Dīn Ridawī* is graciously sat here, he rectified me in that she first married with *Ja'far Ibn Abī Tālib* - may *Allāh* Almighty be content with him; he was then martyred. She then spent the waiting period, then married with the first Caliph of Islām, *Abū Bakr* the extraordinarily truthful - may *Allāh* be content with him. Upon his passing away, she then spent the waiting period, then she married with the fourth Caliph of *Islām*, *'Alī* the exceptionally brave - may *Allāh* be content with him. There is no problem; how is it not lawful that we marry off our own sisters and daughters from our own hands via *Nikāh* [marriage]. Likewise, in order to explain, if someone fulfils the requirements of an Islamic *Tahlīl* [i.e. a legally valid *Halālah* in the eyes of *Islām*] and thereby remarries her first husband, then this is not against Islām.

Even this is a very great matter in regards to which people speak; now closing up the speech, please focus and concentrate upon my final sentences.

{لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا}

{You do not know, maybe Allāh will send a new command afterwards (so that you may take her back if that was the first or second divorce).}

[65:1]

It is stated in a *Tafsīr* [Quranic commentary & explanation] regarding this that when one is to divorce, then one is not to give three; a person is only to give one. The benefit of this will be that the woman will actually reside in the husband's home, she will reside in the home of the husband. Her residence, clothing and food is a duty upon the husband. Divorce does not mean to kick her out of the house and that he does not need to pay for anything. No, no! He has to pay and he must pay during the time of the waiting period. This is the Law of *Islām*, and it is also religiously necessary for the woman to remain in the house. She cannot step foot outside of the house unless there is some medical reason or some other reason.

The purpose of mentioning this matter is that the expenditure of the waiting period is necessary for the man. Then, this time is a countdown of the waiting period; it is approximately three months, so the benefit of this is that every day is thinking time. He can revoke & retract today; after the passing of a day, he can also do so then; a month passes by, he can still also do so at the point & moment in time.

This is the last day; if she experiences menstrual periods, then it is the final day of the menstrual period, you can take it back. If you do not, then no problem; the marriage is finished - she is now free. How many divorces occurred? Just one. Look at the choice from one divorce; there is a lifetime choice - one can remarry at anytime without *Halālah*. The Holy *Qur'ān* is teaching this; the Holy *Qur'ān* is not teaching *Halālah*, it is not encouraging this; teaching meaning encouraging - it

<sup>3</sup> [Namely, the dear and respected *Ja'far al-Tayyār*, the first Caliph of Islām; *Abū Bakr* the exceptionally truthful, and the fourth Caliph of *Islām*; *'Alī* the extraordinarily brave - may *Allāh* be content with them all]

<sup>4</sup> [This is in reference to the very same first Caliph of *Islām*, *Abū Bakr* the extraordinarily truthful - may *Allāh* be content with him; i.e. she was his wife]

is giving the choice. The point of mentioning this is that those who give three divorces; it is a sin, it is *Harām* [unlawful], it is impermissible, but all three occur.

It is enough & sufficient for divorce to be said once; three are not necessary. Thinking divorce needs to be given thrice and that being together simultaneously at the same time is ignorance, it is a disaster. No doubt, the one who does so is at loss himself. However, we have kept a conference in order to give this message; this has been given the name of U.K. level, if only there is some international global worldwide movement, Muslim scholars of Islām all over the world educating the general public in the Mosques during the Friday sermon, and it is also the responsibility of the general public to approach these scholars. Present yourselves in the court of the respected Muslim scholars of Islām - before you do anything - whatever a person plans with friends, definitely family, then he should also contact a Muslim scholar of *Islām* to some extent as to whether what a person is about to do is permissible or not; one should also look at this, especially when it comes to religious matters of Islām. So, a person should not be arrogant and solely look at his own self in this regard; hence, the benefit of one divorce has become known as to revoking & taking back during the waiting period, and after it passing there; there is a lifetime choice, remarrying, with the dowry again. However, if one is not to remarry, then the woman can marry someone else. No problem, she is totally free.

So, one has come to know of the harms of three, one knows of the loss of three. The damage of three consecutive divorces is that the marriage breaks & finishes straight away, an irrevocable permanently unlawful female; there is no other way without *Halālah*, and *Halālah* is not compulsory for a woman. She does not have to; she is free from the restriction of that man. Moreover, she should not come back if it is only his choice. If she wants, then *Islām* gives her the choice; if she decides to act upon this choice whilst remaining in the boundaries of Islamic Law with a marriage without the condition of *Tahlīl*, then this is allowed, it is permissible.

All praise is due to Allāh, having sought advice from some respected scholars, I will be providing Islamic Law counselling, *Allāh* Almighty willing. If someone has a divorce issue or wants to ask a matter from an Islamic perspective - my number is 00447853292843 - you can attain this in the proper Islamic way, manner & method - *Allāh* Almighty willing. Such a person will be guided towards the matters which I am aware of; if unaware, then - as *Allāh* Almighty has willed - however many respected scholars who are graciously present here today:

The respected *al-'Allāmah Zafar Mahmūd al-Mujaddidī al-Farāshwī*, Manchester

The respected *al-'Allāmah Nizhām al-Dīn al-Ridawī*, Blackburn

The respected *Sajjād al-Ridawī*, Halifax

The respected *al-Shaykh Asrār Rashīd*, Birmingham

The respected *al-Shaykh 'Adīl al-Madanī*, Bradford

As well as those scholars who are in my contacts other than the aforementioned, contact will be made with them - *Allāh* Almighty willing.

Many meetings can be arranged with you with the respected scholars just in case someone requires *Khul'a* [an annulment] or something of the like occurs - we will address and we will deal with that issue as well.

*Allāh* Almighty knows best, and as to what is correct.

It is a request to those knowledgeable that if they find a mistake in this writing, then they are to rectify me straightaway.